THE TYPOLOGY OF KING JOSIAH TO JESUS CHRIST: A SCHOLARLY EXEGETICAL STUDY

ТИПОЛОГИЯ ЦАРЯ ИОСИИ КО ХРИСТУ ИИСУСУ: БОГОСЛОВСКОЕ ЭКЗЕГЕТИЧЕСКОЕ ИССЛЕДОВАНИЕ

約西亞王對耶穌基督之預表論：學術性釋經研究

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INTRODUCTION / ВВЕДЕНИЕ / 導論

This essay examines the typological correspondence between King Josiah of Judah (r. ca. 640–609 BC) and Jesus Christ, demonstrating that the deeds, reign, and reforms of Josiah constitute a divinely ordained *typos* (τύπος) — a prefiguration — of the person and work of the Messiah. Typology, as Leonhard Goppelt defines it, is "the method of interpreting Scripture that is predominant in the New Testament" whereby "Old Testament persons, events, and institutions are viewed as divinely established models or prerepresentations of corresponding but greater realities in the New Testament" (Goppelt, *Typos: The Typological Interpretation of the Old Testament in the New*, trans. Donald Madvig, Grand Rapids: Eerdmans, 1982, pp. 4–5). Jean Daniélou affirms this patristic method, noting that "typology is not an arbitrary system, but rests upon the conviction that the events of the Old Testament are real events, which are at the same

time figures of events to come" (Daniélou, *From Shadows to Reality: Studies in the Biblical Typology of the Fathers*, London: Burns & Oates, 1960, p. 11).

Данное исследование рассматривает типологическое соответствие между царём Иосией Иудейским (прав. ок. 640–609 до Р.Х.) и Иисусом Христом, показывая, что деяния, царствование и реформы Иосии составляют богоустановленный *τύπος* — прообраз — Лица и дела Мессии. Типология, как определяет её Леонхард Гоппельт, есть «метод истолкования Писания, преобладающий в Новом Завете», посредством которого «ветхозаветные лица, события и установления рассматриваются как Богом утверждённые образцы или пред-изображения соответствующих, но бóльших реальностей в Новом Завете» (Goppelt, *Typos*, pp. 4–5). Жан Даниэлу подтверждает этот патристический метод, указывая, что «типология есть не произвольная система, но покоится на убеждении, что события Ветхого Завета суть реальные события, которые одновременно являются образами грядущих событий» (Daniélou, *From Shadows to Reality*, p. 11).

本文考察猶大王約西亞（約公元前640–609年在位）與耶穌基督之間的預表論對應關係，闡明約西亞的行為、王權與改革構成一個神聖設立的 *typos*（τύπος）——即彌賽亞位格與事工的預表。如萊昂哈德·戈佩爾特所定義，預表論乃是「新約中佔主導地位的解釋聖經的方法」，藉此「舊約的人物、事件和制度被視為上帝所設立的模型或預先呈現，對應新約中更偉大的實體」（Goppelt, *Typos*, pp. 4–5）。讓·達尼埃盧確認此教父學方法，指出「預表論並非任意的體系，而是建立在這一信念之上：舊約的事件是真實的事件，同時也是未來事件的預像」（Daniélou, *From Shadows to Reality*, p. 11）。

I. THE DEEDS OF KING JOSIAH / ДЕЯНИЯ ЦАРЯ ИОСИИ / 約西亞王之事蹟

Before establishing the typological parallels, we enumerate the principal deeds of Josiah as recorded in 2 Kings 22–23 and 2 Chronicles 34–35:

Прежде установления типологических параллелей перечислим основные деяния Иосии, зафиксированные в 4 Царств 22–23 и 2 Паралипоменон 34–35:

在建立預表論的對應關係之前，我們先列舉約西亞的主要事蹟，如記載於列王紀下22–23章及歷代志下34–35章：

1. Josiah became king at age eight (2 Kings 22:1; 2 Chronicles 34:1). / Иосия воцарился в возрасте восьми лет (4 Цар 22:1; 2 Пар 34:1). / 約西亞八歲登基為王（列王紀下22:1；歷代志下34:1）。

2. He sought God in the eighth year of his reign (age sixteen) (2 Chronicles 34:3). / Он взыскал Бога в восьмой год своего царствования (в возрасте шестнадцати лет) (2 Пар 34:3). / 他在作王第八年（十六歲時）尋求上帝（歷代志下34:3）。

3. He purged idolatry from Judah and extended his purification into the northern territories of Manasseh, Ephraim, Simeon, and Naphtali (2 Chronicles 34:3–7). / Он очистил Иудею от идолопоклонства и распространил очищение на северные территории Манассии, Ефрема, Симеона и Неффалима (2 Пар 34:3–7). / 他從猶大清除偶像崇拜，並將潔淨之工擴展至北方瑪拿西、以法蓮、西緬和拿弗他利的境地（歷代志下34:3–7）。

4. He repaired the Temple (2 Kings 22:3–7; 2 Chronicles 34:8–13). / Он починил Храм (4 Цар 22:3–7; 2 Пар 34:8–13). / 他修理聖殿（列王紀下22:3–7；歷代志下34:8–13）。

5. Through the Temple repairs, the Book of the Law was discovered (2 Kings 22:8–10; 2 Chronicles 34:14–18). / Через починку Храма была обнаружена Книга Закона (4 Цар 22:8–10; 2 Пар 34:14–18). / 藉著修殿之工，律法書被發現（列王紀下22:8–10；歷代志下34:14–18）。

6. He restored the Passover celebration with unprecedented devotion (2 Kings 23:21–23; 2 Chronicles 35:1–19). / Он восстановил празднование Пасхи с небывалым благоговением (4 Цар 23:21–23; 2 Пар 35:1–19). / 他以空前的虔敬恢復了逾越節的慶典（列王紀下23:21–23；歷代志下35:1–19）。

II. TYPOLOGICAL ANALYSIS / ТИПОЛОГИЧЕСКИЙ АНАЛИЗ / 預表論分析

A. Josiah Becomes King → The Birth of Jesus Christ

А. Иосия воцаряется → Рождение Иисуса Христа

甲、約西亞登基為王 → 耶穌基督的誕生

Old Testament Text / Ветхозаветный текст / 舊約經文**:**

2 Kings 22:1 / 4 Царств 22:1 / 列王紀下 **22:1**

Hebrew (MT):

בֶּן־שְׁמֹנֶה שָׁנָה יֹאשִׁיָּהוּ בְמָלְכוֹ

Transliteration: Ben-shmoneh shanah Yo'shiyyahu b'molkho

Translation: "A son of eight years was Josiah when he became king."

Greek (LXX, 4 Kingdoms 22:1):

> Υἱὸς ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεύειν αὐτόν

Transliteration: Huios oktō etōn Iōsias en tō basileuein auton

Translation: "A son of eight years was Josias when he began to reign."

Old Church Slavonic (Церковнославянский):

> Сынъ осми лѣтъ бѣ Iосіа, егда нача царствовати

Transliteration: Syn" osmi lět" bě Iosía, egda nacha carstvovati

Translation: "A son of eight years was Josiah when he began to reign."

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2 Chronicles 34:1 / 2 Паралипоменон 34:1 / 歷代志下 34:1

Hebrew (MT):

> בֶּן־שְׁמוֹנֶה שָׁנִים יֹאשִׁיָּהוּ בְמָלְכוֹ

Transliteration: Ben-shmoneh shanim Yo'shiyyahu b'molkho

Greek (LXX, 2 Paralipomenon 34:1):

> ὢν ὀκτὼ ἐτῶν Ιωσιας ἐν τῷ βασιλεῦσαι αὐτὸν

Transliteration: Ōn oktō etōn Iōsias en tō basileusai auton

Translation: "Being eight years old, Josias, when he became king."

New Testament Antitype / Новозаветный антитип / 新約對範:

Matthew 2:1–2 / Матфея 2:1–2 / 馬太福音 2:1–2

Koine Greek (NA28):

> Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἰεροσόλυμα λέγοντες· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων;

Transliteration: Tou de Iēsou gennēthentos en Bēthleem tēs Ioudaias en hēmerais Hērōdou tou basileōs, idou magoi apo anatolōn paregenonto eis Hierosolyma legontes: pou estin ho techtheis basileus tōn Ioudaiōn?

Translation: "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying: Where is He who has been born King of the Jews?"

Syriac (Peshitta):

ܟܕ ܕܝܢ ܐܬܝܠܕ ܝܫܘܥ ܒܒܝܬ ܠܚܡ ܕܝܗܘܕܐ ܒܝܘܡܝ ܗܪܘܕܣ ܡܠܟܐ

Transliteration: Kad deyn etyiled Yeshu' b'Beyt Leḥem d'Yihuda b'yawmay Herodes malkā

Translation: "When Jesus was born in Bethlehem of Judah in the days of Herod the king."

Old Church Slavonic:

> Іи҃су же ро́ждшуся въ Виѳлее́мѣ Іуде́йстѣмъ, во дни Ирода царя̀, се, волсвѝ ѿ востóкъ прїидóша во Іерусали́мъ, глагóлюще: гдѣ́ есть рожде́йся Царь Іуде́йскій?

Transliteration: Iisuse zhe rozhdshusy v" Vifleeme Iudejstem", vo dni Iroda carў̆a, se, volsvi ot" vostok" priidosha vo Ierusalim", glagolyŭshche: gde est' rozhdejsў̆ Car' Iudejskij?

Translation: "When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, magi from the East came to Jerusalem, saying: Where is the born King of the Jews?"

Exegesis and Typological Connection / Экзегеза и типологическая связь / 釋義與預表論連結:

The name יֹאשִׁיָּהוּ (*Yo'shiyyahu*) means "YHWH heals" or "YHWH supports" (from the root יָשַׁע *yasha'*, "to save/deliver," combined with the theophoric element -יָהוּ). This etymological significance points toward the very name יֵשׁוּעַ (*Yeshua'*), "YHWH saves" (Matthew 1:21: αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν — "for He will save His people from their sins"). Josiah's accession to the throne of David as a child foreshadows the Incarnation of Him who is "born King of the Jews" (ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων, Matt 2:2). Furthermore, Josiah's kingship was prophesied by name three hundred years before his birth (1 Kings 13:2: הִנֵּה־בֵן נוֹלַד לְבֵית־דָּוִד יֹאשִׁיָּהוּ שְׁמוֹ — "Behold, a son shall be born to the house of David, Josiah by name"), just as Christ's birth was foretold by the prophets (Isaiah 7:14; Micah 5:2).

Имя יֹאשִׁיָּהוּ (*Йошийяху*) означает «Господь исцеляет» или «Господь поддерживает» (от корня יָשַׁע *яша'* — «спасать», в сочетании с теофорным элементом -יָהוּ). Эта этимологическая значимость указывает на само имя יֵשׁוּעַ (*Йешуа*) — «Господь спасает»

(Мф 1:21). Восшествие Иосии на престол Давидов в детском возрасте прообразует Боговоплощение Того, Кто есть «родившийся Царь Иудейский» (ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων, Мф 2:2). Более того, царствование Иосии было пророчески возвещено по имени за триста лет до его рождения (3 Цар 13:2), подобно тому, как рождение Христа было предсказано пророками (Ис 7:14; Мих 5:2).

名字 יֹאשִׁיָּהוּ（約西亞胡）意為「耶和華醫治」或「耶和華扶持」（源自字根 יָשַׁע *yasha'*「拯救」，結合神名成分 -יָהוּ）。這一詞源意義指向 יֵשׁוּעַ（耶穌）之名——「耶和華拯救」（太1:21）。約西亞幼年即登大衛寶座，預表那位「生而為猶太人之王」者（ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων，太2:2）的道成肉身。此外，約西亞的王權在其出生前三百年即被指名預言（王上13:2），正如基督的降生亦被先知預告（賽7:14；彌5:2）。

B. Josiah Seeks God at Age Sixteen → The Holy Spirit Descends upon Jesus

Б. Иосия ищет Бога в шестнадцать лет → Святой Дух нисходит на Иисуса

乙、約西亞十六歲尋求上帝 → 聖靈降臨於耶穌

Old Testament Text:

2 Chronicles 34:3a / 2 Паралипоменон 34:3a / 歷代志下 **34:3**上

Hebrew (MT):

> וּבִשְׁמוֹנֶה שָׁנִים לְמָלְכוֹ וְהוּא עוֹדֶנּוּ נַעַר הֵחֵל לִדְרוֹשׁ לֵאלֹהֵי דָּוִיד אָבִיו

Transliteration: U'vishmone shanim l'molkho v'hu' odenu na'ar hechel lidrosh l'Elohei David avív

Translation: "And in the eighth year of his reign, while he was still a youth, he began to seek the God of David his father."

Greek (LXX, 2 Paralipomenon 34:3a):

> καὶ ἐν τῷ ὀγδόῳ ἔτει τῆς βασιλείας αὐτοῦ καὶ αὐτὸς ἔτι παιδάριον ἤρξατο τοῦ ζητῆσαι κύριον τὸν θεὸν Δαυιδ τοῦ πατρὸς αὐτοῦ

Transliteration: kai en tō ogdoō etei tēs basileias autou kai autos eti paidarion ērxato tou zētēsai Kyrion ton Theon Dauid tou patros autou

Translation: "And in the eighth year of his reign, and he being still a lad, he began to seek the Lord, the God of David his father."

Old Church Slavonic: (From the Slavonic tradition of 2 Paralipomenon/Chronicles, following the Elizabethan Bible):

> И во осмóе лѣ́то цáрства своегó, ещé сы́й ю́нъ, начá искáти Гóспода Бóга Давúда отцá своегó

Transliteration: I vo osmoe lěto carstva svoego, eshche syj yun", nacha iskati Gospoda Boga Davida otca svoego

Translation: "And in the eighth year of his reign, still being young, he began to seek the Lord God of David his father."

New Testament Antitype:

Matthew 3:16–17 / Матфея 3:16–17 / 馬太福音 **3:16–17**

Koine Greek (NA28):

> βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεῴχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ᾽ αὐτόν· καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

Transliteration: Baptistheis de ho Iēsous euthys anebē apo tou hydatos; kai idou ēneōchthēsan [autō] hoi ouranoi, kai eiden [to] pneuma [tou] Theou katabainon hōsei peristeran [kai] erchomenon ep' auton; kai idou phōnē ek tōn ouranōn legousa: Houtos estin ho huios mou ho agapētos, en hō eudokēsa.

Translation: "And Jesus, having been baptized, immediately went up from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and coming upon Him; and behold, a voice from the heavens, saying: This is My beloved Son, in whom I am well pleased."

Luke 3:21–22 / Луки 3:21–22 / 路加福音 **3:21–22**

Koine Greek:

> Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεῳχθῆναι τὸν οὐρανὸν καὶ καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ εἴδει ὡς περιστερὰν ἐπ᾽ αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

Transliteration: Egeneto de en tō baptisthēnai hapanta ton laon kai Iēsou baptisthentos kai proseuchomenou aneōchthēnai ton ouranon kai katabēnai to Pneuma to Hagion sōmatikō eidei hōs peristeran ep' auton, kai phōnēn ex ouranou genesthai: Su ei ho huios mou ho agapētos, en soi eudokēsa.

Syriac (Peshitta, Luke 3:22):

ܘܗܘ ܒܡܥܡܕ ܟܠ ܥܡܐ ܐܬܝܫܥ ܘܝܫܘܥ ܐܦ ܗܘ ܡܬܥܡܕ ܘܟܕ ܨܠܐ ܐܬܦܬܚ ܫܡܝܐ ܘܢܚܬ ܪܘܚܐ ܩܕܝܫܐ ܒܕܡܘܬ ܓܪܡܐ ܥܠܘܗܝ ܘܩܠܐ ܐܬܐ ܡܢ ܫܡܝܐ ܕܐܡܪ ܐܢܬ ܗܘ ܒܪܝ ܚܒܝܒܝ ܒܟ ܣܒܝܬ ܐܢܐ

Transliteration: W'neḥet Ruḥa d'Qudsha b'dmut pagrā ayk yawnā 'alawhy, w'qālā hwā men shmayā d'āmar: Ant hu Bry Ḥabibā, bāk eṣṭbiyt.

Translation: "And the Spirit of Holiness descended in a bodily likeness as a dove upon Him, and a voice came from heaven, saying: You are My beloved Son, in You I am well pleased."

Old Church Slavonic (Luke 3:22):

И сни́де Ду́хъ Святы́й тѣле́снымъ о́бразомъ я́ко го́лубь на́нь, и гла́съ съ небесѐ бы́сть, глаго́ля: Ты́ еси́ Сы́нъ Мо́й возлю́бленный, о Тебѣ́ благоизво́лихъ.

Transliteration: I snide Dukh" Svyatyj tělesnymъ obrazomъ yako golub' nan', i glas" s" nebese byst', glagolja: Ty esi Syn" Moj vozlyublennyj, o Tebe blagoizvolikh".

Translation: "And the Holy Spirit descended in bodily form as a dove upon Him, and a voice was from heaven, saying: You are My beloved Son, in You I am well pleased."

Exegesis and Typological Connection:

The key Hebrew verb is לִדְרוֹשׁ (*lidrosh*), meaning "to seek, inquire, search after" — from the root דָּרַשׁ (*darash*). The LXX renders this as ζητῆσαι (*zētēsai*), "to seek." Josiah's "seeking God" at the age of sixteen marks the beginning of his active spiritual mission. In typological correspondence, the descent of the Holy Spirit upon Jesus at His baptism (approximately age thirty, Luke 3:23) marks the inauguration of His public messianic ministry. Just as Josiah's seeking of God was the necessary prelude to his reforming work, so the anointing of Jesus by the Spirit inaugurates the fulfillment of all that the Josiah-type prefigured. The Chronicler's use of the phrase "while he was still a youth" (וְהוּא עוֹדֶנּוּ נַעַר / αὐτὸς ἔτι παιδάριον) emphasizes the divine initiative in Josiah's early consecration, paralleling the Father's initiative in the theophany at Christ's baptism. As C. J. Williams notes, "Josiah was not just committed to following the good example and traditions of David… He was committed to seeking the LORD and doing his will" (Williams, "The Reformation of Josiah and the Rediscovery of the Scriptures," *Reformed Presbyterian Theological Journal* 2.2 [Spring 2016], p. 50).

Ключевой еврейский глагол — לִדְרוֹשׁ (*лидрош*), означающий «искать, вопрошать, разыскивать» — от корня דָּרַשׁ (*дараш*). LXX переводит его как ζητῆσαι (*зэтэсай*) — «искать». «Взыскание Бога» Иосией в шестнадцатилетнем возрасте знаменует начало его активного духовного служения. В типологическом соответствии, сошествие Святого Духа на Иисуса при Крещении (приблизительно в тридцать лет, Лк 3:23) знаменует начало Его публичного мессианского служения. Как «взыскание Бога» Иосией было необходимым прологом к его реформаторскому труду, так и помазание Иисуса Духом начинает исполнение всего, что прообраз Иосии предвозвещал.

關鍵的希伯來動詞為 לִדְרוֹשׁ（*lidrosh*），意為「尋求、探問、追尋」——源自字根 דָּרַשׁ（*darash*）。七十士譯本將其譯為 ζητῆσαι（*zētēsai*）「尋求」。約西亞十六歲時「尋求上帝」，標誌著他積極屬靈使命的開始。在預表論的對應中，聖靈在耶穌受洗時降臨於祂（約三十歲，路3:23），標誌著祂公開彌賽亞事工的開始。正如約西亞尋求上帝是其改革事工的必要序幕，耶穌被聖靈膏抹則開啟了約西亞預表所預示之一切的成就。

C. Josiah Purges Idolatry Extending into the North → Jesus' Ministry Extending to Samaria

В. Иосия очищает от идолопоклонства, распространяясь на Север → Служение Иисуса, распространяющееся на Самарию

丙、約西亞清除偶像崇拜延伸至北方 → 耶穌的事工延伸至撒馬利亞

Old Testament Text:

2 Chronicles 34:6–7 / 2 Паралипоменон 34:6–7 / 歷代志下 **34:6–7**

Hebrew (MT):

> וּבְעָרֵי מְנַשֶּׁה וְאֶפְרַיִם וְשִׁמְעוֹן וְעַד־נַפְתָּלִי בְּחַרְבֹתֵיהֶם סָבִיב: וַיְנַתֵּץ אֶת־הַמִּזְבְּחוֹת וְאֶת־הָאֲשֵׁרִים
> וְהַפְסִלִים כִּתֵּת לְהֵדַק וְכָל־הַחַמָּנִים גִּדַּע בְּכָל־אֶרֶץ יִשְׂרָאֵל וַיָּשָׁב לִירוּשָׁלָ͏ִם

Transliteration: U'v'arey M'nashe v'Efrayim v'Shim'on v'ad-Naftali b'charvoteihem saviv. Vay'nattets et-hammizb'chot v'et-ha'asherim v'happ'silim kittat l'hedaq v'khol-hachammanim gidda' b'khol-erets Yisra'el vayyashov liYrushalayim.

Translation: "And in the cities of Manasseh and Ephraim and Simeon, even unto Naphtali, with their ruins round about. And he broke down the altars, and the Asherim and the graven images he beat into powder, and hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem."

Greek (LXX, 2 Paralipomenon 34:6–7):

καὶ ἐν πόλεσιν Εφραιμ καὶ Μανασση καὶ Συμεων καὶ Νεφθαλι καὶ τοῖς τόποις αὐτῶν κύκλῳ· καὶ κατέσπασεν τὰ ἄλση καὶ τὰ θυσιαστήρια καὶ τὰ εἴδωλα κατέκοψεν λεπτὰ καὶ πάντα τὰ ὑψηλὰ ἔκοψεν ἀπὸ πάσης τῆς γῆς Ισραηλ καὶ ἀπέστρεψεν εἰς Ιερουσαλημ

Transliteration: kai en polesin Ephraim kai Manassē kai Symeōn kai Nephthali kai tois topois autōn kyklō; kai katespasen ta alsē kai ta thysiastēria kai ta eidōla katekopsen lepta kai panta ta hypsēla ekopsen apo pasēs tēs gēs Israēl kai apestrepsen eis Ierousalēm

Translation: "And in the cities of Ephraim and Manasseh and Symeon and Naphtali, and in the places round about them. And he pulled down the groves and the altars, and cut the idols small, and cut down all the high places from all the land of Israel, and returned to Jerusalem."

Old Church Slavonic:

И во градѣ́хъ Манассі́иныхъ и Ефре́мовыхъ и Симео́новыхъ и да́же до Нефѳали́мовыхъ, и въ мѣ́стѣхъ и́хъ о́крестъ. И разори҃ дубра́вы и же́ртвенники, и і́долы сокруши҃ въ пра́хъ, и вся҃ высо́каѧ посѣчѐ ѿ всеѧ̀ земли҇ Іспа́илевы, и возврати́ся во Іерусали́мъ.

Transliteration: I vo gradekh" Manassiinykh" i Efremovykh" i Simeonovykh" i dazhe do Neffaliymovykh", i v" městekh" ikh" okrest". I razori dubrávy i zhértvenniki, i ídoly sokrushi v" prákh", i vsya vysokaya posěche ot vseya zemli Izrailevy, i vozvratisya vo Ierusalim".

New Testament Antitype:

John 4:4–9, 39–42 / Иоанна 4:4–9, 39–42 / 約翰福音 **4:4–9, 39–42**

Koine Greek (John 4:4):

ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

Transliteration: Edei de auton dierchesthai dia tēs Samareias.

Translation: "And it was necessary for Him to pass through Samaria."

Syriac (Peshitta, John 4:4):

ܒܥܠܥ ܗܘܐ ܠܗ ܕܢܥܒܪ ܒܫܡܪܝܢ

Transliteration: W'alaṣ hwā leh d'ne'bar b'Shāmreyn

Translation: "And it was necessary for Him to pass through Samaria."

Acts 1:8 / Деяния 1:8 / 使徒行傳 **1:8**

Koine Greek:

> ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ᾽ ὑμᾶς καὶ ἔσεσθέ μου μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς.

Transliteration: alla lēmpsesthe dynamin epelthontos tou hagiou pneumatos eph' hymas kai esesthe mou martyres en te Ierousalēm kai [en] pasē tē Ioudaia kai Samareia kai heōs eschatou tēs gēs.

Translation: "But you shall receive power when the Holy Spirit has come upon you, and you shall be My witnesses both in Jerusalem and in all Judea and Samaria, and to the end of the earth."

Old Church Slavonic (Acts 1:8):

> Но прїи́мете си́лу, наше́дшу Свято́му Ду́ху на вы́, и бу́дете Ми́ свидѣ́тели во Іерусали́мѣ же и во все́й Іуде́и и Самарі́и и да́же до послѣ́дняго землѝ.

Transliteration: No priimete silu, nashedshu Svyatomu Dukhu na vy, i budete Mi svidětelye vo Ierusalimě zhe i vo vsej Iudei i Samarii i dazhe do poslyednyago zemli.

Exegesis and Typological Connection:

Josiah's purging of idolatry is remarkable in its geographical scope. His reforming activity was not limited to his own kingdom of Judah but extended into the territories of the former Northern Kingdom — specifically Manasseh, Ephraim, Simeon, and Naphtali (2 Chr 34:6). This extension signifies a comprehensive restoration of *all Israel*, both south and north, to covenant faithfulness. The Chronicler's theology consistently emphasizes the unity of "all Israel" (כָּל־יִשְׂרָאֵל) as the ideal people of God (see H.G.M. Williamson, *Israel in the Books of Chronicles*, Cambridge: Cambridge University Press, 1977, pp. 87–140).

In typological fulfillment, Jesus' ministry is not confined to Judea alone but *necessarily* (ἔδει, John 4:4 — expressing divine necessity) extends to Samaria, the heart of the former Northern Kingdom. The Samaritan woman's confession (John 4:42: οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου — "This is truly the Savior of the world") and Jesus' programmatic statement in Acts 1:8 (witnesses "in all Judea and Samaria") demonstrate that Christ's saving work encompasses the *whole* of the covenant community — not merely Judah, but all twelve tribes, all nations. As Josiah brought the purifying fire of God's truth to territories alienated by schism, so Jesus brings the living water of salvation to those alienated from true worship (John 4:21–24).

Очищение от идолопоклонства, предпринятое Иосией, замечательно по своему географическому охвату. Его реформаторская деятельность не ограничивалась собственным царством Иудейским, но распространялась на территории бывшего

Северного Царства — конкретно Манассию, Ефрема, Симеона и Неффалима (2 Пар 34:6). Это распространение означает всеобъемлющее восстановление *всего Израиля*, как юга, так и севера, в верности завету. В типологическом исполнении, служение Иисуса не ограничивается одной Иудеей, но *по необходимости* (ἔδει, Ин 4:4 — выражающий Божественную необходимость) распространяется на Самарию — сердце бывшего Северного Царства. Исповедание самарянки (Ин 4:42) и программное слово Иисуса в Деян 1:8 показывают, что спасительное дело Христово охватывает *всю* общину завета.

約西亞清除偶像崇拜的行動在地理範圍上尤為引人注目。他的改革活動不僅限於自己的猶大國，還延伸至前北國的領土——特別是瑪拿西、以法蓮、西緬和拿弗他利（代下34:6）。這種延伸意味著對聖約子民整體的全面恢復。在預表論的應驗中，耶穌的事工不限於猶大地區，而是必須（ἔδει，約4:4——表達神聖的必要性）延伸至撒馬利亞——前北國的中心地帶。撒馬利亞婦人的宣認（約4:42）以及耶穌在徒1:8中的綱領性宣言，表明基督的救恩之工涵蓋了聖約群體的全部。

D. Josiah Repairs the Temple → Jesus Cleanses the Temple

Г. Иосия починяет Храм → Иисус очищает Храм

丁、約西亞修復聖殿 → 耶穌潔淨聖殿

Old Testament Text:

2 Chronicles 34:8 / 2 Паралипоменон 34:8 / 歷代志下 **34:8**

Hebrew (MT):

> וּבִשְׁנַת שְׁמוֹנֶה עֶשְׂרֵה לְמָלְכוֹ לְטַהֵר הָאָרֶץ וְהַבָּיִת שָׁלַח... לְחַזֵּק אֶת־בֵּית יְהוָה אֱלֹהָיו

Transliteration: U'vishnat shmoneh 'esreh l'molkho l'taher ha'arets v'habbayit shalaḥ... l'ḥazzeq et-beit YHWH Elohav

Translation: "And in the eighteenth year of his reign, to purify the land and the house, he sent... to strengthen/repair the house of YHWH his God."

Greek (LXX, 2 Paralipomenon 34:8):

> καὶ ἐν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς βασιλείας αὐτοῦ τοῦ καθαρίσαι τὴν γῆν καὶ τὸν οἶκον... κραταιῶσαι τὸν οἶκον κυρίου τοῦ θεοῦ αὐτοῦ

Transliteration: kai en tō oktōkaidekato etei tēs basileias autou tou katharisai tēn gēn kai ton oikon... krataiōsai ton oikon Kyriou tou Theou autou

Translation: "And in the eighteenth year of his reign, to cleanse the land and the house... to strengthen the house of the Lord his God."

Old Church Slavonic (4 Kingdoms 22:3–5):

> И бы́сть во осмоенадеся́тое лѣ́то ца́рства Іоси́ина... посла́ ца́рь... ко́ Хелки́и жерцѹ̀ вели́кому... да да́дутъ è въ ру́ки творя́щимъ дѣла́... е́же подкрѣпля́ти разсѣ́лины хра́ма

Transliteration: I byst' vo osmoenadesy̆atoe lěto carstva Iosiina... posla car'... ko Chelkii zhertsu velikomu... da dadut" e v" ruky tvorў̆ashchim" děla... ezhe podkrěplў̆ati razseliny khrama

Translation: "And it was in the eighteenth year of the reign of Josiah... the king sent... to Hilkiah the great priest... that they give it into the hands of the workers... to repair the cracks of the temple."

New Testament Antitype:

John 2:14–17 / Иоанна 2:14–17 / 約翰福音 **2:14–17**

Koine Greek (John 2:14–16):

> καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς καὶ τοὺς κερματιστὰς καθημένους, καὶ ποιήσας φραγέλλιον ἐκ σχοινίων πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ... καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν· ἄρατε ταῦτα ἐντεῦθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

Transliteration: kai heuren en tō hierō tous pōlountas boas kai probata kai peristeras kai tous kermatistas kathēmenous, kai poiēsas phragellion ek schoiniōn pantas exebalen ek tou hierou... kai tois tas peristeras pōlousin eipen: Arate tauta enteuthen, mē poieite ton oikon tou patros mou oikon emporiou.

Translation: "And He found in the temple those selling oxen and sheep and doves, and the money-changers sitting; and having made a whip of cords, He drove them all out of the temple... and to those selling doves He said: Take these things away from here; do not make My Father's house a house of merchandise."

John 2:17:

> ἐμνήσθησαν οἱ μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν· ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί με.

Transliteration: Emnēsthēsan hoi mathētai autou hoti gegrammenon estin: Ho zēlos tou oikou sou kataphagetai me.

Translation: "His disciples remembered that it is written: 'The zeal of Your house will consume Me.'"

Syriac (Peshitta, John 2:16):

> ܘܠܐܝܠܝܢ ܕܡܙܒܢܝܢ ܐܡܪ ܠܗܘܢ ܫܩܘܠܘ ܗܐܠܝܢ ܡܟܐ ܘܠܐ ܬܥܒܕܘܢ ܒܝܬ ܐܒܝ ܒܝܬ ܬܓܘܪܬܐ

Transliteration: W'l'aylen d'mzabnin yawnē emar l'hun: shqulaw hāleyn mekkā, w'lā te'bdun beyt Aby beyt tegurtā

Translation: "And to those selling doves He said: Take these things from here, and do not make My Father's house a house of commerce."

Old Church Slavonic (John 2:16–17):

> И прода́ющымъ го́луби речѐ: возми́те сія̑ ѿсю́ду, не твори́те до́му Отца́ Моего́ до́мъ купе́чества. Помяну́ша же ученицы̑ Его́, я́ко пи́сано е́сть: ре́вность до́му Твоего́ снѣ́сть мя̀.

Transliteration: I prodayushchym" goluby reche: vozmite siya otsyudu, ne tvorite domu Otca Moego dom" kupechestva. Pomyanúsha zhe uchenicy Ego, yako pisano est': revnost' domu Tvoego snest' mya.

Exegesis and Typological Connection:

The Hebrew verb לְחַזֵּק (*l'ḥazzeq*, "to strengthen, repair") combined with לְטַהֵר (*l'taher*, "to purify, cleanse") — the two key verbs of Josiah's Temple project — unite the concepts of structural restoration and ritual purification. The LXX renders these respectively as κραταιῶσαι ("to strengthen") and καθαρίσαι ("to cleanse"). Jesus' cleansing of the Temple combines both dimensions: physical action (driving out merchants) and theological declaration (restoring the Temple's identity as "My Father's house," τὸν οἶκον τοῦ πατρός μου). Moreover, Jesus' declaration "Destroy this temple (ναόν), and in three days I will raise it up" (John 2:19) reveals that His very Body is the true Temple — the ultimate antitype to which Josiah's physical repair only pointed. As Williams observes, Josiah and Christ share the same "zeal for the LORD's house" (Ps 69:9/John 2:17), making this one of the clearest typological connections between them (Williams, *RPTJ* 2.2, p. 53).

Еврейский глагол לְחַזֵּק (*лехаззек*, «укреплять, чинить») в сочетании с לְטַהֵר (*летахер*, «очищать») — два ключевых глагола проекта Иосии — объединяют понятия конструктивного восстановления и ритуального очищения. Очищение Храма Иисусом сочетает оба измерения: физическое действие (изгнание торговцев) и богословское провозглашение (восстановление идентичности Храма как «дома Отца Моего»). Более того, слово Иисуса «разрушьте храм сей (ναόν), и Я в три дня воздвигну его» (Ин 2:19)

открывает, что Само Его Тело есть истинный Храм — последний антитип, на который только указывала физическая починка Иосии.

希伯來動詞 לְחַזֵּק（*l'ḥazzeq*,「加強、修復」）與 לְטַהֵר（*l'taher*,「潔淨」）——約西亞聖殿工程的兩個關鍵動詞——將結構性修復和禮儀性潔淨的概念結合在一起。耶穌潔淨聖殿同時結合了這兩個維度：物理性的行動（驅逐商人）與神學性的宣告（恢復聖殿作為「我父的家」的身份）。此外，耶穌的宣告「你們拆毀這殿（ναόν），我三日內要再建立起來」（約2:19）啟示了祂的身體本身就是真正的聖殿——約西亞對物質聖殿的修復所指向的終極對範。

E. Josiah Discovers the Book of the Law → Jesus Accuses the Pharisees of Placing Traditions of Men over the Torah of God

Д. Иосия обретает Книгу Закона → Иисус обвиняет фарисеев в поставлении предания человеческого выше Торы Божией

戊、約西亞發現律法書 → 耶穌指責法利賽人以人的遺傳取代上帝的律法

Old Testament Text:

2 Chronicles 34:14–15 / 2 Паралипоменон 34:14–15 / 歷代志下 **34:14–15**

Hebrew (MT):

> מָצָא חִלְקִיָּהוּ הַכֹּהֵן אֶת־סֵפֶר תּוֹרַת־יְהוָה בְּיַד־מֹשֶׁה: וַיַּעַן חִלְקִיָּהוּ וַיֹּאמֶר אֶל־שָׁפָן הַסּוֹפֵר סֵפֶר הַתּוֹרָה מָצָאתִי בְּבֵית יְהוָה

Transliteration: Matsa Ḥilqiyyahu hakkohen et-sefer torat-YHWH b'yad-Moshe. Vayya'an Ḥilqiyyahu vayyomer el-Shaphan hassopher: Sefer hattorah matsati b'veit YHWH.

Translation: "Hilkiah the priest found the book of the Law of YHWH by the hand of Moses. And Hilkiah answered and said to Shaphan the scribe: I have found the book of the Torah in the house of YHWH."

Greek (LXX, 2 Paralipomenon 34:14–15):

> εὗρεν Χελκιας ὁ ἱερεὺς βιβλίον νόμου κυρίου διὰ χειρὸς Μωυσῆ... βιβλίον νόμου εὗρον ἐν οἴκῳ κυρίου

Transliteration: heuren Chelkias ho hiereus biblion nomou Kyriou dia cheiros Mōysē... biblion nomou heuron en oikō Kyriou

Translation: "Hilkiah the priest found the book of the law of the Lord by the hand of Moses... the book of the law I found in the house of the Lord."

Old Church Slavonic (4 Kingdoms 22:8):

> И речѐ Хелкі́а жре́цъ вели́кій ко Сафа́ну книгочі́ю: кни́гу зако́на (Бо́жія) обрѣто́хъ въ до́мѣ Госпо́дни. И дадѐ Хелкі́а кни́гу Сафа́ну, и прочтѐ ю̀.

Transliteration: I reche Chelkia zhrets" velikij ko Safanu knigochíyu: knigu zakona (Bozhiya) obrětokh" v" domě Gospodni. I dade Chelkia knigu Safanu, i prochte yu.

Translation: "And Hilkiah the great priest said to Shaphan the scribe: The book of the law (of God) I have found in the house of the Lord. And Hilkiah gave the book to Shaphan, and he read it."

New Testament Antitype:

Mark 7:8–9, 13 / Марка 7:8–9, 13 / 馬可福音 **7:8–9, 13**

Koine Greek (Mark 7:8–9):

> ἀφέντες τὴν ἐντολὴν τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων. Καὶ ἔλεγεν αὐτοῖς· καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν στήσητε.

Transliteration: Aphentes tēn entolēn tou Theou krateite tēn paradosin tōn anthrōpōn. Kai elegen autois: Kalōs atheteite tēn entolēn tou Theou, hina tēn paradosin hymōn stēsēte.

Translation: "Having left the commandment of God, you hold to the tradition of men. And He said to them: Well do you set aside the commandment of God, in order that you may establish your tradition."

Mark 7:13:

> ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε.

Transliteration: Akyrountes ton logon tou Theou tē paradosei hymōn hē paredōkate.

Translation: "Making void the word of God by your tradition which you have handed down."

Matthew 15:3, 6 / Матфея 15:3, 6 / 馬太福音 **15:3, 6**

Koine Greek (Matt 15:3):

> διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

Transliteration: Dia ti kai hymeis parabainete tēn entolēn tou Theou dia tēn paradosin hymōn?

Translation: "Why do you also transgress the commandment of God on account of your tradition?"

Syriac (Peshitta, Mark 7:8):

ܫܒܩܬܘܢ ܓܝܪ ܦܘܩܕܢܐ ܕܐܠܗܐ ܘܐܚܕܝܢ ܐܢܬܘܢ ܡܫܠܡܢܘܬܐ ܕܒܢܝ ܢܫܐ

Transliteration: Shbaqtun geyr puqdānā d'Alāhā w'aḥidin antun mashlmānutā d'bnay nāshā

Translation: "For you have left the commandment of God and hold the tradition of the sons of men."

Old Church Slavonic (Mark 7:8–9):

> Оста́вльше бо за́повѣдь Бо́жію, держитѐ преда́ніе человѣ́ческое... До́брѣ ли ѿмета́ете за́повѣдь Бо́жію, да преда́ніе ва́ше соблюде́те.

Transliteration: Ostav'lshe bo zapověd' Bozhiyu, derzhite predanie chelovecheskoe... Dobrě li otmetaete zapověd' Bozhiyu, da predanie vashe soblyudete.

Translation: "For having left the commandment of God, you hold the tradition of men... Well do you reject the commandment of God, that you may keep your tradition."

Exegesis and Typological Connection:

The discovery of the סֵפֶר תּוֹרַת יְהוָה (*sefer torat-YHWH*, "the book of the Torah of YHWH") — rendered in the LXX as βιβλίον νόμου κυρίου (*biblion nomou Kyriou*) — was the pivotal moment of Josiah's reign. The Torah had been lost, buried under decades of apostasy during Manasseh's and Amon's reigns. Its discovery revealed how far Israel had departed from God's commands. The typological parallel is precise: in Jesus' time, the Torah had not been physically lost but was effectively *buried* under layers of human tradition (παράδοσις τῶν ἀνθρώπων). The Pharisees' traditions had become a mechanism for *negating* (ἀκυροῦντες, Mark 7:13 — literally "making of no authority") the very Word of God. Just as Josiah's response to the rediscovered Torah was to tear his garments in repentance and immediately implement reform (2 Chr 34:19), so Jesus' response to the buried Torah was to expose the traditions that concealed it and call the people back to God's actual commandment (ἐντολὴ τοῦ θεοῦ). Both Josiah and Jesus function as restorers of the primacy of divine revelation over human accretion.

As Williams writes: "Reformation demands that we distinguish between the will of God and the will of man when it comes to worship. Josiah had this discernment and this is precisely the thing that made him a great reformer" (Williams, *RPTJ* 2.2, p. 52). Christ's teaching represents the ultimate and final "rediscovery" of the Torah's true intent.

Обнаружение סֵפֶר תּוֹרַת יְהוָה (*сефер тора́т-YHWH*, «книга Торы Господней») — переданное в LXX как βιβλίον νόμου κυρίου — было поворотным моментом царствования Иосии. Тора была утрачена, погребённая под десятилетиями отступничества при Манассии и Амоне. Её обретение показало, как далеко Израиль отошёл от Божиих заповедей. Типологическая параллель точна: во времена Иисуса Тора не была физически утрачена, но фактически *погребена* под слоями человеческого предания (παράδοσις τῶν ἀνθρώπων). Предания фарисеев стали механизмом *обесценивания* (ἀκυροῦντες, Мк 7:13 — буквально «лишая авторитета») самого Слова Божия. Как Иосия ответил на вновь обретённую Тору раздранием одежд в покаянии и немедленным проведением реформы, так Иисус отвечал на погребённую Тору разоблачением преданий, которые её скрывали, и призывом народа назад к действительной заповеди Божией.

סֵפֶר תּוֹרַת יְהוָה（*sefer torat-YHWH*,「耶和華的律法書」）的發現——七十士譯本作 βιβλίον νόμου κυρίου——乃是約西亞統治的轉捩點。律法書曾經失落，被瑪拿西和亞們年代的數十年悖逆所掩埋。它的發現揭示了以色列偏離上帝命令的程度。預表論的對應極為精確：在耶穌的時代，律法書並未在物質上失落，而是實質上被人的遺傳（παράδοσις τῶν ἀνθρώπων）層層掩埋。法利賽人的傳統成為廢棄（ἀκυροῦντες，可7:13——字面意為「使之無權威」）上帝聖言的工具。正如約西亞對重新發現之律法書的回應是撕裂衣服悔改並立即實施改革，耶穌對被掩埋之律法書的回應則是揭露遮蔽律法的傳統，呼召人民回歸上帝真正的誡命。

F. Josiah Restores the Passover → Jesus Establishes the Sacraments and True Worship

Е. Иосия восстанавливает Пасху → Иисус устанавливает Таинства и истинное богослужение

己、約西亞恢復逾越節 → 耶穌設立聖禮與真正的敬拜

Old Testament Text:

2 Kings 23:21–23 / 4 Царств 23:21–23 / 列王紀下 **23:21–23**

Hebrew (MT):

> וַיְצַו הַמֶּלֶךְ אֶת־כָּל־הָעָם לֵאמֹר עֲשׂוּ פֶסַח לַיהוָה אֱלֹהֵיכֶם כַּכָּתוּב עַל סֵפֶר הַבְּרִית הַזֶּה: כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִימֵי הַשֹּׁפְטִים אֲשֶׁר שָׁפְטוּ אֶת־יִשְׂרָאֵל וְכֹל יְמֵי מַלְכֵי יִשְׂרָאֵל וּמַלְכֵי יְהוּדָה: כִּי אִם־בִּשְׁמֹנֶה עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ יֹאשִׁיָהוּ נַעֲשָׂה הַפֶּסַח הַזֶּה לַיהוָה בִּירוּשָׁלָם

Transliteration: Vay'tsav hammelekh et-kol-ha'am lemor: 'Asu Fesaḥ la-YHWH Eloheikhem kakkatuv 'al sefer habb'rit hazzeh. Ki lo na'asah kappesaḥ hazzeh miymey hashoftim asher

shaftu et-Yisra'el v'khol y'mey malkhey Yisra'el umalkhey Y'hudah. Ki im-bishmone 'esreh shanah lammelekh Yo'shiyyahu na'asah happesaḥ hazzeh la-YHWH biYrushalayim.

Translation: "And the king commanded all the people, saying: Keep the Passover unto YHWH your God, as it is written in this book of the covenant. For there was not kept such a Passover from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. But in the eighteenth year of King Josiah was this Passover kept to YHWH in Jerusalem."

Greek (LXX, 4 Kingdoms 23:21–23):

> Καὶ ἐνετείλατο ὁ βασιλεὺς παντὶ τῷ λαῷ λέγων· ποιήσατε τὸ πασχα τῷ κυρίῳ θεῷ ὑμῶν καθὼς γέγραπται ἐπὶ βιβλίου τῆς διαθήκης ταύτης.

Transliteration: Kai eneteilato ho basileus panti tō laō legōn: Poiēsate to pascha tō Kyriō Theō hymōn kathōs gegraptai epi bibliou tēs diathēkēs tautēs.

Translation: "And the king commanded all the people, saying: Keep the Passover to the Lord your God, as it is written in the book of this covenant."

Old Church Slavonic (4 Kingdoms 23:21):

> И заповѣ́да ца́рь всѣ́мъ лю́демъ, глаго́ля: сотвори́те Па́сху Го́споду Бо́гу ва́шему, я́коже пи́сано е́сть въ кни́зѣ завѣ́та сего́.

Transliteration: I zapověda car' vsěm" lyudem", glagolja: Sotvorite Paskhu Gospodu Bogu vashemu, yakozhe pisano est' v" knize zavěta sego.

Translation: "And the king commanded all the people, saying: Keep the Passover to the Lord your God, as it is written in this book of the covenant."

New Testament Antitype:

Luke 22:19–20 / Луки 22:19–20 / 路加福音 **22:19–20**

Koine Greek (Luke 22:19–20):

> καὶ λαβὼν ἄρτον εὐχαριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων· τοῦτό ἐστιν τὸ σῶμά μου τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι, λέγων· τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.

Transliteration: kai labōn arton eucharistēsas eklasen kai edōken autois legōn: Touto estin to sōma mou to hyper hymōn didomenon; touto poieite eis tēn emēn anamnēsin. kai to potērion

hōsautōs meta to deipnēsai, legōn: Touto to potērion hē kainē diathēkē en tō haimati mou to hyper hymōn ekchynnomenon.

Translation: "And having taken bread, having given thanks, He broke it and gave it to them, saying: This is My body which is given for you; do this in remembrance of Me. And likewise the cup after supper, saying: This cup is the New Covenant in My blood which is poured out for you."

1 Corinthians 11:23–26 / 1 Коринфянам 11:23–26 / 哥林多前書 11:23–26

Koine Greek (1 Cor 11:25–26):

> τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε, ὁσάκις ἐὰν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ κυρίου καταγγέλλετε ἄχρι οὗ ἔλθῃ.

Transliteration: Touto to potērion hē kainē diathēkē estin en tō emō haimati; touto poieite, hosakis ean pinēte, eis tēn emēn anamnēsin. Hosakis gar ean esthiēte ton arton touton kai to potērion pinēte, ton thanaton tou Kyriou katangellēte achri hou elthē.

Translation: "This cup is the New Covenant in My blood; do this, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes."

Syriac (Peshitta, Luke 22:19–20):

> ܗܢܘ ܕܦܪܝܫ ܗܘ ܥܠ ܟܘܢ ... ܗܕܐ ܟܣܐ ܗܘ ܕܝܬܟܐ ܚܕܬܬܐ ܒܕܡܝ ܕܐܢܬܘܢ ܙܒܢܝܢ ܠܗ ܒܕܟܪܢܝ ܗܕܐ ܟܣܐ ܗܘ ܕܝܬܟܐ ܚܕܬܬܐ ܒܕܡܝ ܕܐܢܬܘܢ ܫܦܟܝܢ ܠܗ

Transliteration: Hānaw pagrī d'ḥlāpaykun metyahab; hādā hwaw 'ābdin l'dukhrāni... Hādā kāsā d'diyātiqē ḥdattā b'demī d'ḥlāpaykun meteshed.

Translation: "This is My body which is given for you; this do in My remembrance... This cup is the New Covenant in My blood which is shed for you."

Old Church Slavonic (Luke 22:19–20):

> Сіе́ е́сть тѣ́ло Мое́, е́же за вы́ дае́мое: сіе́ твори́те въ Мое́ воспомина́ніе. Та́кожде и ча́шу по ве́чери, глаго́ля: сія́ ча́ша но́вый завѣ́тъ Мое́ю кро́вію, я́же за вы́ проли́ва́ется.

Transliteration: Sie est' tělo Moe, ezhe za vy daemoe: sie tvorite v" Moe vospominanie. Takozhe i chashu po vecheri, glagolja: siya chasha novyj zavět" Moeyu kroviyu, yazhe za vy prolivaetsya.

Translation: "This is My body, which is given for you: do this in My remembrance. Likewise the cup after supper, saying: This cup is the New Covenant in My blood, which is shed for you."

Exegesis and Typological Connection:

Josiah's Passover restoration is described with superlative language: "there was not kept such a Passover from the days of the judges" (2 Kings 23:22). The king's command uses the imperative עֲשׂוּ פֶסַח (*'asu Fesaḥ*, "keep/perform the Passover"), followed by the crucial phrase כַּכָּתוּב (*kakkatuv*, "as it is written") — an appeal to *sola scriptura* as the sole norm for worship. The LXX's καθὼς γέγραπται ("as it is written") directly echoes the New Testament formulae by which Christ and the Apostles appeal to Scripture.

In the antitype, Jesus does not merely *restore* the Passover — He *transforms* and *fulfills* it. At the Last Supper, Jesus reinterprets the Passover meal (which He "earnestly desired" to eat with His disciples, Luke 22:15: ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ᾽ ὑμῶν) as a sacrament of His own body and blood. The phrase τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν ("do this in My remembrance") constitutes the institution of Christian sacramental worship — the permanent "how to worship" that Jesus transmits through the Apostles (1 Cor 11:23: ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου — "For I received from the Lord"). As Josiah provided thousands of lambs for the Passover (2 Chr 35:7: Josiah provided 30,000 lambs), Christ is Himself "our Passover" (τὸ πάσχα ἡμῶν ἐτύθη Χριστός, 1 Cor 5:7), the one Lamb whose blood constitutes the ἡ καινὴ διαθήκη (*hē kainē diathēkē*, "the New Covenant").

Furthermore, the Johannine Jesus' teaching on worship "in spirit and truth" (ἐν πνεύματι καὶ ἀληθείᾳ, John 4:23–24) establishes the definitive "how to worship" that fulfills and surpasses all previous prescriptions, including that which Josiah restored. As the Ligonier devotional notes: "Today's passage describes how Josiah not only took things away in reforming the covenant community but also 'added' elements, restoring biblical practices" (Ligonier Ministries, *Josiah's Passover*, devotional on 2 Chronicles 35:1–19).

Восстановление Пасхи Иосией описано в превосходной степени: «не была совершена такая Пасха от дней судей» (4 Цар 23:22). Повеление царя использует императив עֲשׂוּ פֶסַח (*'acy Фесах*, «совершите Пасху»), за которым следует формула כַּכָּתוּב (*каккатув*, «как написано») — обращение к Писанию как единственной норме богослужения. В антитипе Иисус не просто *восстанавливает* Пасху — Он *преображает* и *исполняет* её. На Тайной Вечере Иисус переосмысливает пасхальную трапезу как Таинство Своего Тела и Крови. Формула τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν («сие творите в Мое воспоминание») составляет установление христианского сакраментального богослужения — постоянное «как поклоняться», которое Иисус передаёт через Апостолов (1 Кор 11:23). Как Иосия предоставил тысячи агнцев для Пасхи (2 Пар 35:7), Христос Сам есть «наша Пасха» (τὸ πάσχα ἡμῶν ἐτύθη Χριστός, 1 Кор 5:7).

約西亞恢復逾越節的描述使用了最高級的語言：「自從士師治理以色列人的時代以來，沒有守過這樣的逾越節」（王下23:22）。王的命令使用命令式 עֲשׂוּ פֶסַח（*'asu Fesaḥ*，「守逾越節」），其後跟著關鍵短語 כַּכָּתוּב（*kakkatuv*，「照著所寫的」）——訴諸聖經作為敬拜的唯一規範。在對範中，耶穌不僅恢復逾越節——祂轉化並成全了逾越節。在最後的晚餐中，耶穌將逾越節筵席重新詮釋為祂自

己身體和血的聖禮。短語 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν（「你們應當如此行，為的是紀念我」）構成了基督教聖禮崇拜的設立——耶穌透過使徒傳遞的永久「如何敬拜」之道（林前11:23）。正如約西亞為逾越節提供了數千隻羊羔（代下35:7），基督自身就是「我們的逾越節」（τὸ πάσχα ἡμῶν ἐτύθη Χριστός，林前5:7）。

III. CONCLUSION / ЗАКЛЮЧЕНИЕ / 結論

The typological correspondence between King Josiah and Jesus Christ is not a matter of arbitrary parallelism but rests upon the divinely ordered structure of redemptive history. As Goppelt establishes, genuine typology requires historical reality in both type and antitype, escalation from the lesser to the greater, and divinely intended correspondence (Goppelt, *Typos*, pp. 17–18). All six parallels examined in this essay meet these criteria: Josiah's kingship prefigures Christ's incarnation as King; Josiah's youthful seeking of God prefigures the Spirit's anointing of Christ for ministry; Josiah's pan-Israelite purification prefigures Christ's universal salvific reach; Josiah's Temple repair prefigures Christ's cleansing and identification with the true Temple; Josiah's rediscovery of the Torah prefigures Christ's restoration of divine law against human tradition; and Josiah's Passover restoration prefigures Christ's institution of the sacraments as the definitive form of covenant worship.

In every case, the antitype surpasses the type. Josiah healed and reformed the people temporarily; Jesus heals and saves eternally. Josiah sought God; Jesus *is* God. Josiah repaired a stone building; Jesus is Himself the Temple. Josiah found a written book; Jesus is the living Word. Josiah restored the Passover lamb; Jesus *is* the Passover Lamb. The name יֹאשִׁיָּהוּ — "YHWH heals" — finds its ultimate fulfillment in יֵשׁוּעַ — "YHWH saves."

Типологическое соответствие между царём Иосией и Иисусом Христом не является делом произвольного параллелизма, но покоится на богоустановленной структуре истории искупления. Как устанавливает Гоппельт, подлинная типология требует исторической реальности как типа, так и антитипа, нарастания от ме́ньшего к бо́льшему и боговдохновенного соответствия (Goppelt, *Typos*, pp. 17–18). Все шесть параллелей, рассмотренных в данном исследовании, удовлетворяют этим критериям. Во всяком случае антитип превосходит тип: Иосия исцелял и реформировал народ временно; Иисус исцеляет и спасает вечно. Иосия искал Бога; Иисус *есть* Бог. Иосия починил каменное здание; Иисус Сам есть Храм. Иосия обрёл написанную книгу; Иисус есть живое Слово. Иосия восстановил пасхального агнца; Иисус *есть* Пасхальный Агнец. Имя יֹאשִׁיָּהוּ — «Господь исцеляет» — находит своё окончательное исполнение в имени יֵשׁוּעַ — «Господь спасает».

約西亞王與耶穌基督之間的預表論對應關係並非任意的平行比較，而是建立在救贖歷史之神聖結構之上。如戈佩爾特所確立，真正的預表論要求預表和對範都具有歷史真實性，從較小者到較大者的遞進，以及上帝所意定的對應關係（Goppelt, *Typos*, pp. 17–18）。本文考察的六組對應關係全部滿足這些標準。在每一組對應中，對範都超越預表：約西亞暫時地醫治和改革了百姓；耶穌

永恆地醫治和拯救。約西亞尋求上帝；耶穌就是上帝。約西亞修復了石頭建築；耶穌自身就是聖殿。約西亞找到一卷書；耶穌是活的道。約西亞恢復了逾越節的羊羔；耶穌就是逾越節的羔羊。名字 יְהוֹשֻׁעַ——「耶和華醫治」——在 יֵשׁוּעַ——「耶和華拯救」——中得到其終極成就。

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Soli Deo Gloria / Единому Богу слава / 惟獨榮耀歸於上帝